

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

No. 21. Vol. XLV.

Monday, May 21, 1883.

Price One Penny.

FIFTY-THIRD ANNUAL CONFERENCE.

(Continued from page 311).

PRESIDENT George Q. Cannon, on Saturday afternoon, read the statistical report, also a financial report of the Manti Temple and a financial report of the Logan Temple, which, on motion, were received and placed on file. He also read the following names of missionaries, which were sustained by the unanimous vote of the Conference:

Names of Elders who have been called on missions since the October Conference, 1882, and are now in their fields of labor.

GREAT BRITAIN.

John Henry Smith, William Groesbeck, Salt Lake City; Samuel E. Western, Deseret.

UNITED STATES.

Soren Jacobson, Mount Pleasant; Charles M. Squires, Ephraim Jensen, Brigham City; John Robert Stubbart, Salt Lake City; Joseph Lapiah, Salina; Eliasha F. Hubbard, St. David, Arizona; Peter Loutensock, Lehi.

SOUTHERN STATES.

W. L. H. Dotson, Minersville; Adelbert Cazier, William Knight, Thomas Wright, jun., John S. Linton, Charles P. Ostler, Nephi; Newell Whitney Kimball, Logan; Homer C. Call, Willard; Joseph Belnap, Hooper; William Hurst Crandall, Pleasant View; Angus McKay, Huntsville; John Styler, Deseret; Wm. L. Ball, Frank McKinney, Robert Sellers, Samuel Eccles, Baley Moyers, Manassa, Colorado; John Davidson, Benson; John Smith Willie, Jens Jensen, Mendon; Andrew Morrison Spence, John Hill Manghan, Wellsville; A. M. Iversen, Orson M. Wilson, Hyrum; Robert Pearce, jun., John Henry Gibbs, Paradise; Thomas Griffin, Charles Shumway, Thomas Godfrey, Clarkston; Hampden Sidney Beattie, jun., Salt Lake City; William Fredrick Rigby, jun., Newton; Alexander Richards, Mendon; Jacob F. Miller, Farmington; George Albert Biglow, Millville; Joseph Morrell, Logan; Joshua Hawks, Franklin, Idaho; Joshua L. Ferron, Eden; Joel Ricks, jun., Logan; Brigham Henry Roberts, Centreville.

MEXICO.

Peter Jacob Lammers, Ogden.

HOLLAND.

Franklin R. Snow, St. George; Heber J. Grant, Salt Lake City.

ARIZONA.

Arza E. Hinckley, Cove Creek.

Missionaries called at April Conference, 1883.

GREAT BRITAIN.

William B. Bennett, West Jordan; William Chapple, Ogden; Edward A. Steed, Littleton; Robert Johnson, Manti; Ezra F. Martin, Charles Edgar Angell, John Cartwright, Charles Denney, Robert Braby, John Willoughby, Samuel McKay, John A. Druce, Herbert L. James, Salt Lake City; William Wright, Charleston; Henry Goldbrough, Heber; B. Ockey, Nephi; Henry Yates, Clarkston; Nathaniel M. Hodges, Lakeview; William Panter, Taylorville; William Jex, Spanish Fork; John Reeves, William D. Williams, Ogden; Thomas Waddoups, East Bountiful; James George Crane, Herriman; Louis Peter Lund, Pleasant Grove; Thomas Wilson, Lynne; Robt. Maw, Plain City; George Condie, Hamilton's Fort; Wm. D. Williams, Benson; Llewellyn J. Mantle, North Jordan; Henry Wm. Harris, Joseph Yates, Brigham City; William Reeves, Centreville.

SCANDINAVIA.

Andrew Andersen, Charles John Christensen, Ephraim; Christian Nelson, Upper Portneuf, Idaho; Niels Larsen, Montpelier, Idaho; Soren Jacobsen, Mount Pleasant; Frederick Ludvigsen, Gunnison; Martin Christoffersen, Salt Lake City; Ole Sorensen, Fountain Green; John P. Ipsen, Mantua; Gustaf L. Rosengreen, Union; Jorgen Hansen, Provo; Frederick Julius, Mayfield; Hans Poulsen, Plain City; Andrew Christensen, Fairview; Martin Jensen, Mantua; Haken Anderson, Kanoah; George Daniel Olsen, Fillmore; Emil Ericksen, Christian Nielsen, Spring City; Joseph Monson, Richmond; Samuel P. Nelson, Smithfield; Thorwald A. Thoresen, Hyrum; Charles J. A. Lindquist, John H. Anderson, jun., Logan; Daniel Brown, Levan; August Swensen, Spanish Fork; Charles Knudsen, Brigham.

UNITED STATES.

Andrew Hendricksen, Levan; Henry H. McConnell, Cedar; Henry Peck, Malad; Stephen B. Rose, Salt Lake City; Lars Jacobsen, Provo; James Andrew Anderson; Hyrum; J. J. Howe, Heber; Charles L. Flake, Snowflake, Arizona; Niels L. Lund, Mount Pleasant.

SOUTHERN STATES.

Andrew Lott Jensen, Moroni; Charles E. Robison, Montpelier; Amos Cook, Brigham Holbrook, Joseph Willey, John R. Waite, jun., James G. Wood, Lamoni Call, East Bountiful; Nephi Robertson, William N. Kirby, Fountain Green; John A. Mower, Ransom M. Stevens, Fairview; Thomas Vickers, Nephi; George K. Reese, Jonathan Golden Kimball, Salt Lake City; Victor D. Cram, Kanab; Joseph Smith, Centreville; James Eldredge, Wood's Cross; William H. Jones, Brigham; Samuel Crandall Duna, Raft River Bridge, Idaho; Leo Albert Bean, Richfield; Christian F. Christiansen, Kanoah; McLaren Boyle, Ogden; John Wm. Butler, Richfield; Charles A. Walch, South Morgan; Israel Bennion, Vernon, Newell A. Hill, Salt Lake City.

CANADA.

George Wesley Beckstead, South Jordan.

SWISS AND GERMAN MISSION.

August Binssegger, Rudolf Hockstrasser, Providence; James Edgar Jennings, Salt Lake City; Gottlieb Hirsch, Rockville; Fraugott Bitter, Logan.

SANDWICH ISLANDS.

Brigham Morris Young, Brigham City.

NEW ZEALAND.

Charles Hayborne, Cedar; William Thomas Stewart, John Clarence Stewart, Kanab.

ARIZONA (St. John's).

John Cox, jun., and sons, Fairview.

MEXICO:

Franklin R. Snow, St. George; Helaman Pratt, Salt Lake City.

ELDER GEORGE TRASDALE

It is reiterated in our hearing that God cannot look upon sin with the slightest degree of allowance. We take the position that we are the servants of the Lord, teachers of righteousness; we ought to demonstrate in our lives that we are converted to the principles which we profess. We have testified over and over again that God has revealed to us His mind and will; we ought to show, by our actions, that this is true. We must adopt in our lives those principles which Christ taught, otherwise our professions will be vain, being but theory. We must place our religion first and foremost in all things. We are under responsibility to be co-workers with each other and the holy angels, to establish righteousness on the earth. By special revelation we have been required to put away our covetousness and all evil, and set our houses in order. The very fact that we are here, in Zion, is evidence that we are required to labor for the kingdom, and that we must not waste our time in following the extravagance and follies and wickedness of the Gentiles. In the revelation to Enoch, God told him that in the latter days there should be a Zion, and that the principles revealed to him and his people should be established, that there should be a Zion from beneath to meet and greet the Zion from above. If we have repented of our sins, been buried with Christ in baptism, received the Holy Spirit of promise, paid our tithing and attended to the requirements of our religion, we should be prepared to advance to the higher laws, by which we may be prepared to meet the Zion of Enoch. As for me, I feel that I and all I have are on the altar, subject to the direction of the servants of the living God. I want to live by the counsels of the Lord, for there is no safety for us till we become like clay in the hands of the potter; then nothing can happen to us that will not be for His glory. I can trust my all in the hands of such men as those who preside over the Church. If we will hearken to them, divest ourselves of our pride, our covetousness, and all our evil ways, God will be with us, His promises will be fulfilled, and we will secure a part in the first resurrection. I bear testimony that to all who live for it, God does reveal the truth of these principles. May we be established in the cause of righteousness, through Jesus Christ. Amen.

Conference was adjourned till Sunday, 10 a.m. The choir sang the anthem:

As the dews from heaven distilling.

Benediction by Apostle F. M. Lyman.

On assembling on the morning of April 8th, 1883, the choir sang:

Hark the song of jubilee:

Loud as mighty thunders roar.

After prayer by Counselor D. H. Wells, the choir sang:

Though deep'n'g trials throng your way,

Press on, press on, ye Saints of God.

PRESIDENT JOSEPH F. SMITH.

We have great reason for thankfulness for the blessings and privileges we have enjoyed during this Conference. There never was a time since the organization of the Church when the people were more prosperous or more numerous, notwithstanding the opposition of the wicked, from the press, the pulpit and Congress. We must acknowledge the hand of God in our deliverance, for it has not been our wisdom nor the wisdom of men. We

should acknowledge the hand of God in all things. He has blessed us with an abundance of the good things of this world, making the sterile wilderness fertile for our sakes, and in addition to these things has revealed unto us the priceless riches of the principles of eternal life. And as He has been good to us in the past, so we may confidently trust to Him in the future. Therefore, there is no room for doubt, and no occasion for trembling. It would be an insult to His power, justice, goodness, and mercy to doubt that He will carry on His work to completion. This is no time for faltering, fear, doubt, or misgiving. The main obstacles in the way of the Saints are pride and haughtiness and forgetfulness of our covenants, which are much more seductive than poverty and opposition. This cannot be charged to the whole people, but there are individuals who seem to be entirely engrossed in the things of this world. We are all alike before God, and the rich are as dependent as the poor upon the Lord for the blessings of eternity; but it is the willing and obedient only who are acceptable unto God, and if we yield to the seductive influence of wealth we will lose the spirit of God. If the people as a whole or as a majority yield to these influences, I see no other way of bringing them to remembrance of the Lord than by being scourged and humbled. We can only enjoy the blessings of the Gospel by obedience to its laws. They cannot be bought nor obtained by personal influence. All men have their agency and can choose the good or the evil, but all will be held accountable for the use they make of this agency. God will hold all men to account for their acts. Those who will not avail themselves of the opportunities afforded them will be under condemnation. No man can obtain a remission of sins excepting through repentance and baptism. There are other great and inestimable blessings pertaining to the Gospel which no human being can obtain excepting through obedience to the laws of God. And even after we have obtained them we may lose them again through our failure to live in the light of the Gospel. All the children of God receive many great blessings, the sun shines upon the just and the unjust, but the Holy Ghost will only rest upon the righteous; the rain falls upon the evil and the good, but the dew of the Holy Priesthood, its powers and blessings will not descend upon the wicked. They are the free gifts of God to His worthy sons. If the Saints will serve the Lord and labor for the accomplishment of His purposes, they will rise triumphantly over all their foes. But the moment they place their affections upon the things of this world, His Spirit will begin to withdraw itself, and that which is given to them will be taken away unless they repent. We are required to do good as well as to have good desires. We must be what we profess. I know this work is of God and I have never experienced a doubt concerning it. And never known what fear is concerning the ultimate triumph of this work. Man may fail but this work can never fail. The best time the wicked ever saw to destroy this work was on the 6th day of April, 1830. Now it has become altogether too powerful and I thank God that in my very bones I feel and sense that I can see that this work is beyond the reach of its enemies. We no individuals may fall if we give way to evil, but as long as the people seek to serve God no power can prevail against them. I do not feel to boast, only in the power and goodness of God, but I do rejoice that I have lived to see this work what it is. I know as I know that I live that this work will prevail,

and I would not exchange this testimony for all the wealth of the world. We should all feel interested in this work, one as much as another. Unless we are willing to sacrifice every earthly consideration for the Gospel, we are not truly considered, and are not worthy of the Gospel. This is written in the scripture and it is as true as that the sun shines. The blessings of Abraham, Isaac and Jacob have been conferred upon us, and we and our posterity will enjoy these blessings if we live for them. May God help us to learn the truth, abide in it for ever, and live for God and His kingdom and nothing else is my prayer. Amen.

PRESIDENT GEORGE Q. CANNON.

There is a spirit accompanying the testimonies that have been borne in our hearing that cannot fail to reach the hearts of the honest. We will at some time or other be judged by the testimonies we hear, and we will be condemned according to our negligence or disregard of those testimonies. God has taught us with exceeding great plainness, and has given us a constant stream of revelation and counsel. The Apostles and leaders of the people have labored and plead with this people to live so as to receive a celestial reward. So also has God labored with them to be pure and holy, worthy of the great blessings and endowments He has conferred upon them. How can this people then plead ignorance? We have been taught not to commit adultery or murder. There is a feeling of horror associated with the idea of shedding blood; blessed are we if we have the same horror of committing adultery; for that crime is next to the shedding of blood, and in the judgment day the guilty will have to pay the penalty of these sins. This is no new doctrine, but is coetaneous with the revelation of the Gospel. God will have a pure and chaste people. But the crime I have alluded to is the besetting sin of the age, and the piteous appeals of woman, outraged, oppressed, defiled, are ascending unto the ears of the Almighty. God has chosen you, my brethren, to lift up and save mankind, not to destroy. Ye are the salt of the earth, but if the salt shall lose its savor, what is it good for? Nothing but to be cast away and trodden under foot. We should teach these laws of chastity to our boys, watching over them in their tender youth that they may be kept from these gross and fatal sins. Our girls should be taught that it is better to die than lose their virtue, and the young men should learn that seduction is next in enormity to murder. God has said, you can marry my daughters and be blessed in it; but let a man seduce a woman and it damns him. Then, my young brethren and sisters, avoid these evils, for though all sins may be forgiven through repentance, who can outlive the consequences of these pernicious crimes? Even to look upon a woman with lust is an evil and a sin. If we could only realize the enormity of these crimes we would rather lose our lives than commit them. Many are led to commit evils through yielding to the influence of liquor, for no man can enjoy the Spirit of God when under its influence. There may be reason for alcohol, it may be proper in some cases, but I have no fellowship for the drunkard or the habitual user of intoxicants. The Lord is drawing the line more closely. His laws must be observed and the transgressors cannot be fellowshiped. The Elders should seek to lift the people to a higher level. This is, however, an individual effort. The leaders of the Church can teach correct principles and set a good example,

but the people must also seek to lift themselves up. It requires an individual effort. The work of God is increasing and the prophecies that have been and are being uttered concerning the triumph of this work will all be fulfilled. When we look at the many evils which have been introduced among us some are led to inquire whether this will always be so. Some had the impression when we came here that we would remain isolated and be free from the vices of the world. But all the circumstances by which we are surrounded are allowed for wise purposes, and the Lord has permitted these evils that we may be tested, that the unworthy may be eliminated, and that we may gain experience in contending with evil. By this our strength is developed. We will battle against these things now in a small and narrow sphere, but our influence in this direction will spread until it is felt throughout the whole world. And if we cannot withstand the evils that surround us, the sooner we go down the better. But we will rise above them, and they will be overcome. I look forward with great faith to the associations organized for the training of the young—the Primaries, the Young Men and Young Ladies' Mutual Improvement Associations and the Sunday Schools. There may be some suffering and trial for us in the great struggle before us, but if we cling to Zion our future and that of our posterity is assured, and this people will always have a man to stand for them before the Lord. You men of Israel in this house to-day shall never want for a man to bear your name and represent you in the earth. Your sons will stand in the Holy Priesthood and perpetuate your line, and will be the rulers of the world, and they will enjoy with the holy ones who have fought valiantly in the cause of Zion, the glory that awaits the righteous. God bless you and help you to keep His holy commandments with your posterity after you. Amen.

ELDER F. M. LYMAN.

The testimonies borne at this Conference have found a response in the hearts of the people, and will never be forgotten. The Lord has been with the people. Not one commandment has been revealed but is necessary to complete the salvation of men. They are not understood by the world and only partially so by the Saints. When the first principles were taught to us we comprehended them imperfectly. Yet here is a congregation such as can not be found elsewhere in the world. Twelve thousand or more people who have been converted and brought to the knowledge of the truth and gathered from many nations by the power of God. Not by the wisdom or philosophy of man, but by the revelations and workings of the Almighty. The Lord laid the foundation of this work as seen by the prophets of old. God the Father accompanied by His Son Jesus Christ appeared to Joseph Smith and commenced this latter-day work. This is why the world cannot overcome it, and why it will endure and spread abroad and stand forever. And the testimonies of the servants of God are binding upon the generation as the word of the Lord spoken by His authority. This is my testimony, and that we may be faithful and our posterity after us to endure and obtain full salvation in His Kingdom is my prayer, in the name of Jesus Christ. Amen.

The Conference was adjourned till 2 o'clock. The choir sang the anthem, "Mighty Jehovah," and the benediction was pronounced by Elder A. O. Smoot.

TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial Papers.)

The smallpox has entirely disappeared from Panguitch.

Apostles Brigham Young and Heber J. Grant returned to Salt Lake on the 23rd ult. from their trip through south-eastern Utah, Arizona and New Mexico.

Ogden has lately been overrun with tramps who have swarmed in there along the lines of the railway from the east and west, and numerous depredations have been committed by them. One of them, a boy only thirteen years of age, while attempting to steal a ride on a freight train by lying on the brake beam, lost his hold and had his right foot mangled by the wheels of the train passing over it.

One of the most furious storms that ever visited Utah occurred there on the 23rd and 24th ult. It seems to have extended pretty generally throughout the Territory. In Salt Lake City among the casualties mentioned are the uprooting of shade trees and the blowing down of signboards, chimneys and outhouses. In Ogden the U. P. shops were blown over, and the contents of the lumber yards were strewn all over the lower part of Ogden and westward to the river; the new oil tank at the depot twisted out of shape, and six U. and N. R. R. passenger coaches, eight box cars and a caboose blown over on their sides. At Logan some of the scaffolding surrounding the tower of the Temple was blown down and one of the timbers went through the roof and into the main room below; the tin was also stripped from the roofs of the new court house and Cardon and Thatcher's store, and a frame building near the depot was blown over on the track. At Franklin two passenger cars and a sleeper were blown over, and at Colliston six out of a train of eight cars were blown over. All through Davis Co. the storm was very severe, houses being unroofed, trees prostrated, fences blown down and hay scattered over the country. At Kayaville a barn belonging to C. Layton and another one adjacent were blown over. At Provo the new engine house at the depot was partly blown down, several frame buildings in process of erection were demolished and the insane asylum was partly unroofed and badly damaged.

Bishop Jasper Robertson, Samuel R. Jewkes and Ole Sitturd, of Orangeville, Emery County while attempting to cross the mountains on the 14th of April from Mt. Pleasant to their home, on snow shoes, were overtaken by a terrific storm, and before they could reach a deserted cabin in Joe's Valley the two former had their feet very badly frozen. After passing the night without sleep, having no bedding with them, Sitturd set out for assistance. With almost superhuman exertion and endurance he made his way home, reaching there in the evening, raised a rescuing party of twelve men and started back immediately. They took two hand sleds with them and had to travel through snow waist deep a good part of the way, but found their friends the following morning, put them on the sleds and reached home at ten o'clock that night, several of them snowblind. But for Sitturd's endurance he and his companions would certainly have died. He was without sleep for 72 hours, and traveling nearly all the time.

UTAH NEWS

(Summarized from *Toronto Evening Post*)**THE LATTER-DAY SAINTS' MILLENNIAL STAR.**

Abraham Lincoln and Herbert J. Brown returned to Salt Lake on the 23rd ult. from their trip through southern Utah, Arizona and New Mexico.

MONDAY, MAY 21, 1883.

LITERATURE OF THE LATTER-DAY SAINTS.

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THAT the literature of the Latter-day Saints constitutes a powerful factor in the accomplishment of the work which they are destined to achieve requires no argument to prove to persons of intelligence and observation. The extent of its influence no one can tell. The number of baptisms effected by a missionary—though not an infallible criterion—are sometimes mentioned as an indication of the extent of his labors, but by what rule are we to estimate the influence and results of the written word? Surely for that we must look at the future actions of its readers, at the grand balance sheet of their entire lives, for perhaps no other one thing is more potent in moulding their characters and shaping their careers.

At a time when the literature of Great Britain—at least that portion to which the great mass of the people had access, consisted chiefly of ballads, an observant and philosophical writer remarked: "Give me the writing of the ballads and you may make the laws." In the ballads of that age were chronicled the most important events of national history; in them were expressed the hopes and fears of the people; in them were heroes lauded and traitors denounced, the deeds of the brave perpetuated in glory and the acts of cowards held up to shame and everlasting contempt. Through them were the people incited to valor and loyalty, and through them also were they impelled to revolt against tyranny and oppression. They kindled the fires of patriotism and they awakened chivalry. In fact, the thoughts of the people took color from and their lives were formed by the sentiments of their ballads more, it would seem, than by anything else. Well might the genius who should monopolize the writing of ballads for the people, measurably defy the law-making power, for he could govern the masses as he chose, regardless of the edicts of law.

Now, if the ballads which were sung by the people had such a mighty influence in that age, what must be the influence at present of the literature which has taken the place of the ballads of yore, and which the people almost universally peruse? Surely it is no less powerful. There is an abundance of reading matter in the world for "of making many books there is no end," and if the quality were as universally good we might anticipate the best of results therefrom. But unfortunately the quality ranges all the way from extremely good to outrageously bad, with a very great proportion of the latter class. It might be thought, as indeed it is argued by some, that free access to all classes of reading matter should develop the reasoning faculties and

lead to a choice of that which is best. But experience and observation have taught us that such is not the rule. As vice is generally more alluring than virtue, so too is the pernicious literature more attractive and fascinating than the better class, and hence more generally read. The world is literally deluged with literature which is either positively vile in its tendency or simply negative and insipid and therefore utterly worthless. The human mind has been compared to the famous mythological cup into which one might constantly pour without ever filling it. But its capacity to retain depends very much upon the quality of that which is poured into it. If after drenching the mind for any great length of time with the worthless literature of the day, which is neither worth remembering nor ever read to be remembered, an attempt be made to pour into it the truths of science, or the rules pertaining to any abstruse or profound study, its limit will soon be discovered. We may set it down as a rule that a Latter-day Saint cannot indulge continuously in reading the trashy literature that so abounds in the world and still attain to that degree of knowledge which will most tend to his exaltation hereafter. Time spent in reading that which is worthless is worse than wasted. He who is wise will confine his reading to that which is worth remembering and then make a strong effort to remember it. As the religion of the Latter-day Saints differs from that of any other people, so do they require a peculiar literature, and it may be said that they possess it, or at least have a very good start towards it. It includes works which are worth more to them than the combined wisdom of the world during the past eighteen hundred years, for they are nothing less than the revelations of the Almighty. It comprises the grandest truths of theology and science set forth in the simplest manner possible. It includes ancient and modern history, and definite and pointed predictions relating to the future, as well as rules in detail for the guidance of mankind, to enable them to reach the highest destiny to which mortals can aspire. And the literature of the Saints is gradually extending, through the efforts of inspired men, and with its growth we are pleased to notice a disposition on the part of the Saints to appreciate it. The publications of the Church were never so prized as they are to-day. The early volumes of the *MILLENNIAL STAR*, *JOURNAL OF DISCOURSES*, and other periodicals of the Church, published in the past in a shape suitable for being preserved, are eagerly sought after, and are valued beyond price. Doctrinal works that have been republished many times are still in ready demand, and recently published books of personal experience, etc., written by Elders of the Church, have also commanded a very extensive sale during the past few years. A large number of publications have also been issued of late which are specially adapted to the wants of the children of the Saints, whose interests in that regard are being closely looked after.

Among the latest additions to the literature of the Saints are two books just issued from the *Juvenile Instructor* Office, Salt Lake City. The first is entitled, "The Life of Nephi." It is the ninth book of "The Faith-Promoting Series," and is from the pen of President Geo. Q. Cannon, which of itself is a sufficient guarantee as to the character of the matter and the manner in which it is written. The following from the preface of the book

and we bespeak for them a pleasant voyage

expresses the author's idea of the popular sentiment in the world, and what is required in the literature of the Saints to offset it.

"The age in which we live is one of doubt and unbelief. Skepticism is spreading. All faith in divine things, as taught by the ancient servants of God, is being unsettled—Man's reason is being extolled as a higher standard than God's revelations. The personality of God, the origin of man and his fall, the atonement of the Savior, the places of reward and punishment, known as heaven and hell, and the existence of a personal devil, are all questioned, and, by many members of religious sects, denied. The Bible is no longer accepted as a reliable standard, only so far as its teachings may agree with the new and fashionable views entertained respecting religion and science.

"Fortunately for us, we are in a position to stem and turn this tide of infidelity, so that it shall not overwhelm our young people. We are not dependent upon the Bible alone for our knowledge concerning these grand, cardinal truths over which the world is stumbling and debating. We have other records—among the most important of which is the Book of Mormon—which corroborate and furnish ample proofs of their heavenly origin. We have the teachings and knowledge of men living in lands far apart and of races widely separated; and they agree in their testimonies, and sustain the divinity of the truths which are taught by the Son of God Himself, and by His inspired servants."

Nephi, of whose life the work treats, is one of the grandest characters of whom we have any record, and all the moral lessons to be drawn from his life are shown up most beautifully, and much new light is thrown upon Book of Mormon history, in this little work.

The other book alluded to is from the pen of Elder J. H. Ward, and is entitled "The Hand of Providence, as shown in the History of Nations and Individuals from the Great Apostasy to the Restoration of the Gospel." The wise student of history views the events of the past as he would the scenes of a panorama spread out before him, considers their respective bearings and traces them from cause to effect. This Brother Ward has done in a most clever and creditable manner in the work now before us. The exceedingly interesting and instructive nature of the matter is only equalled by its ingenious construction, and the terseness, simplicity and grace of its diction. The work is also illustrated, and is one of the best specimens of typography we have seen issued from the Utah press.

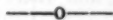
DEPARTURE OF THE SECOND COMPANY.

ANOTHER company of emigrating Saints—the second of the season—started on the 16th inst., in charge of Elder Ben. E. Rich. They numbered more than the corresponding company of last year, there being a total of 427 souls, including 217 Saints from Great Britain, 184 from the Swiss and German Mission, 12 from Scandinavia, and the following named missionaries (14 in number): Ben. E. Rich, Alfred Alder, C. H. Greenwell, F. B. Woolley, Robert Urs, Edwin Eyre, Henry Green, J. J. Walser, James Beus, Alexander Newberger, Rasmus Christofferson, Jens Jacobson, Lars P. Mortenson, Niels F. Borreson. With the exception of Elder Eyre, who had been suffering for some time from asthma, and had not entirely recovered, the members of the company seemed to be in their usual health, and all were in excellent spirits in anticipation of an early arrival in Zion. The weather, too, was very favorable, and we bespeak for them a pleasant voyage.

NORWICH CONFERENCE.—Meetings of the Norwich Conference will be held on Sunday, May 27th, in the Latter-day Saints' Church, Chapel Street, Lowestoft, commencing at 10.30 a.m., and 2.30 and 6.30 p.m. President John Henry Smith will be present.

"WITHOUT PURSE AND SCRIP."

TOUR CONTINUED—OPEN-AIR MEETING IN HYDE PARK—MEETINGS IN CHELMSFORD, HITCHIN AND BEDFORD—INTERESTING WAYSIDE EXPERIENCE, RETURN TO LONDON.



London, May 7, 1883.

President John Henry Smith.

Dear Brother,—Having finished our fortnight's tour through the counties of Essex, Hertford and Bedford, a partial description of which was given in a former letter, I now resume the narration of our experience from setting out for Chelmsford from Braintree, on the morning of the 27th ult. Previous to leaving there, a letter arrived from Elder Bench in Hertfordshire, stating that after several unsuccessful attempts to hire halls in that vicinity, he had at length secured, at a cost of ten shillings, the use of the Workman's Hall at Hitchin for Tuesday evening, May 1st. After mailing him a note that we would be there (D.V.) to fill the appointment, and requesting him to thoroughly bill the town to that effect, we pushed on to Chelmsford (having in our teeth, as usual, hail, wind and sleet), and were met there, about 2 p.m., by Elder Gibbons, who, finding it impossible to obtain places for meeting in Halstead, Witham and Hatfield, had concluded to lend us the support of his presence that evening. Elder Fowler, having distributed 1,000 hand-bills announcing the meeting—each one of which, from the wording selected, being itself a testimony to the restoration of the Gospel and the divine mission of Joseph Smith the Prophet—had moved on as per previous arrangement to Brentwood and Romford, to engage halls, if possible, for Saturday and Sunday. That night we held forth to another medium-sized and very respectful audience in Moulsham Street, a number of whom were Saints from Braintree, who had come all the way from home to be with us and attend the meeting. The hall rent was reduced, according to our Catholic friend's promise, to five shillings, one and ninepence of which was contributed in coppers and small silver by the retiring congregation. The discrepancy was made up by voluntary donations from various sources, one man and his wife, who had attended the services and manifested an inquiring spirit, stopping us on the street on the way back to our tavern, and asking us to "accept a trifle" (sixpence) to assist us on our way.

Saturday morning early we received a line from Elder Fowler, informing us of his ill success in the villages ahead, no meeting places of any kind being obtainable, and seeing no immediate prospect for further usefulness between Chelmsford and London, and as the newly arrived missionaries were expected at the Office on the following day, we decided to run in and meet them, make the best use of our opportunities over the Sabbath, and leave there in time for our engagement at Hitchin on Tuesday night.

Our return to London was rendered doubly pleasant by meeting with Elders Evans and Rich, who were spending a few days in the metropolis, and next day, with their valuable assistance, we managed to have spirited meetings in all the Branches of the London District. On Monday afternoon the missionaries arrived, and, although a day later than expected, were just in time for our regular open-air meeting in Hyde Park. After despatching a hasty "tea," we all proceeded in a body to the Park, and quite a formidable looking body we were, I can assure you. Stationing ourselves by the officer's permission—or what we had innocently interpreted to be his permission—at the very base of the Achilles Monument, within splendid hearing distance of Rotten Row, which was literally thronged with equestrians and the shining equipages of the English nobility, the

services commenced. We had selected a position on the slope of an eminence overlooking all the surrounding drives, and at the junction of several leading footpaths and thorough-fares, where we soon collected a large and gathering crowd, and, notwithstanding the incessant rattle and rumble of hoofs and carriage wheels, had a most respectful and advantageous hearing. I think you will agree with me that the picture of ten "Mormon" Elders, most of whom had never attended an out-door meeting in their lives, standing there in the purple twilight, each with a new hymn-book in his hand, singing the songs of Zion in the ears of England's aristocracy, was a sight seldom to be witnessed, and one to be fully appreciated only by being seen. At any rate, we soon found that it was not likely to be seen again in that locality. It seems we had misunderstood the policeman whose permission we had previously asked, he having directed us, so he said, to the extreme opposite side of the Park, whereas we had innocently chosen a spot where no sect or party were allowed to hold meetings, and where every word we had uttered for Christ's sake was liable to offend the fastidious ears of the British gentry and nobility. However, we had almost "said our say" when we were interrupted. I had closed a twenty minutes' address, and Brother West had been speaking about the same length of time, when the officer approached and quietly informed us that we were violating the rules of the Park, and would be required to desist. We apologized for our mistake, which was purely unintentional, and after closing the meeting by prayer and circulating a number of tracts, some of which were taken by the liveried footmen of the aristocracy, we departed in peace, pondering over the mysterious dispensations of providence, which enable "Mormon" Elders to stumble across the most pre-eminent, and withal most unlikely opportunities of declaring to all men, high and low, rich as well as poor, the divinity of the mission in which we are engaged. I believe our meeting at Hyde Park Corner had to be. In a patriarchal blessing received just before leaving home, it was said to me: "The kings and nobles of the earth shall hear thy voice," and although I could not then see how the Lord was going to bring it about, nor at what particular time in my life it was destined to occur, I could not now say, in view of Tuesday night's adventure, that the Patriarch's promise had not already been partly fulfilled.

Next day, the missionaries having been assigned, we set out for Hitchin, purchasing tickets in order to reach there on time, but taking care to divest ourselves of every penny ever and above our fare. Elder Lund accompanied us, as his assignment was to Hertfordshire, and so, with Elder Bench, whom we found awaiting us at our destination, there were four of us to face the audience which assembled that evening to listen. We had a splendid meeting. The congregation was not large, but the Lord was with us in power, and they sat as if spell-bound from beginning to end. Two shillings and a half-penny (enough to board and lodge us at the neighboring coffee tavern), were left for us at the door, and I believe that if we could have obtained the hall for another night, we would have drawn out a much larger assembly. As it was, we found this consummation, however 'devoutly to be wished,' entirely out of the question, for the Society of Friends (Quakers), the proprietors of the building, on hearing that the "Mormons" had hired their hall, had done all in their power to prevent our having it for even the one night. They had been to all the printing offices and enquired as to our expenses incurred in advertising, and, after seeking in vain for some plausible pretext for breaking the contract, their agent had made with us, were obliged to succumb to the inevitable; not, however, before they had soundly berated him for his criminal carelessness in letting us the hall, and forbidden him, on penalty of losing his position, to ever do such a thing again. So much for the "Friends"—Enemies would be a more appropriate name for them—and their traditional liberality, which, it seems, has been sadly over-estimated. A murderer, before he is condemned to die, is asked what he has to say for himself, why sentence of death should not be pronounced upon him, but it never occurs to the minds of our good "Christian" judges and executioners that it would be nothing more than human to allow a "Mormon" the privilege of doing likewise. After a good night's rest, we were all up in good time next morning, and Brothers Bench and Lund having taken train to Bedford, Brother West and I, after making a

brief call and leaving a tract with a gentleman named Axford (to whom Brother Alexander Wallis, his city cousin, had sent on a letter introducing us), set out on a tramp towards Shefford, seven miles on the road leading to Bedford. It was our intention to hold meeting that night at the first mentioned place, if possible, and after tracting the country as far and wide as we could, to join the brethren at Bedford, and in the event of their obtaining a hall, to preach there on the following night, or, if they failed, to trust to the weather to 'let up' long enough to permit us to hold some meetings in the open-air. Soon after leaving Hitchin we came across a group of men and boys, about a dozen in number, all field hands, sitting by the road side eating their breakfast. We introduced ourselves, preached them the Gospel, bore testimony to the prophetic calling of Joseph Smith, and handed round some tracts for them to take home and read at their leisure. They listened with rapt interest, thanked us for stopping, said they would read the printed word we had given them, and that if they had any coppers about them they would only be too glad to give us something in return. We thanked them for their attention, accepted the will for the deed in the matter of monetary recompense, and went on our way rejoicing. Again and again we stopped in like manner, though not again favored with an audience of such respectable dimensions, and some time beyond the hour when the forenoon meets the after half of the day, and the appetite of the "average American"—particularly when whetted by the pure air of rural England—begins to look around for something more substantial than verdant meadows and uncooked skylarks, we espied, at a little distance ahead, two men and a boy seated under a hedge at the roadside, doing the very identical thing we wished to do—eating dinner. We approached them with confidence, told them who and what we were, and with that courage which hunger and humility can alone inspire, asked the privilege of preaching 'Mormonism' to them while they were putting away their frugal meal. They readily consented, and as they arose to resume work in the adjacent field, after having accepted of a tract apiece, made the same remark in relation to money as those to whom we had spoken in the morning. We mildly suggested that if they had a crust of bread left from their dinner it would be very acceptable, as we were traveling without purse or scrip, and had not a penny to buy a mouthful. You should have seen them jump for and untie their bundles. Out came a piece of bread and a rind of cheese, which were handed to Brother West, then another crust and a bowl containing a few cold potatoes, which became my portion, and last, but not least, a fragment of rice pudding, about the size of a Quaker's soul or a pocket Testament, and—shade of the departed Epicurus!—flavored strongly with onions. So Brother West said; but, thanks to my bad cold, I was unable to detect it, and so devoured with a decided relish not only my own share, but likewise the portion which his more fastidious taste rejected. But truly and without levity, it was one of the most enjoyable meals I ever ate, and we were just as grateful for it as if it had been sent to us by means of Elijah's ravens, instead of men, from the great Giver of all good. Nor did we forget to thank and leave a blessing upon the kind souls who administered to our necessities. He who said that whosoever should give even a cup of cold water to one of His disciples, should in nowise lose his reward, will not forget them in that great day when the "sheep are divided from the goats," and all men stand before Him to be judged and rewarded for the deeds done in the body."

A few miles more brought us to Shefford, where we sought for, but were unable to hear of only one place in which meetings could be held. This was a school-room, the use of which was denied us, even before we had a chance to say we were 'Mormons,' by the Rev. Mr. Osborne, of the Established Church, to whom we had applied as its proprietor. Finding that nothing was to be gained by stopping at Shefford, we resolved to go on towards Bedford, trusting in the Lord as to what awaited us on the way. Just outside the village, we commenced a systematic distribution of tracts, and left them at every house we came to as far as the little village of Cotten End, which we also tracted thoroughly, only three houses declining to receive them. We here met with another kind reception. It was towards evening, and a very cold and stormy night was coming on. We had called at a humble cottage and presented a tract, which was accepted

courteously, and happened to remark that we were ministers from America, traveling and preaching without purse, scrip or salary, when the good woman of the house very kindly invited us in, and setting before us some bread and butter, said we were welcome to it as the best she had in the house. I need not say that this act of charity and additional manifestation of God's providence was duly appreciated. We reached Bedford at nine o'clock that night, having been on our feet for twelve hours, almost incessantly walking, talking and distributing tracts. But I never enjoyed myself better in my life, and actually felt stronger in body and fresher in mind at the end, than I had at the beginning of the day's journey. We were kindly received and cared for by Sister — Richards, an aunt, by marriage, of S. W. Sears, Esq., and a good, faithful Latter-day Saint, and besides the pleasure of meeting with Elders Bench and Lund, from whom we had separated in the morning, we were delighted to learn that they had secured a hall for the following night, and had been notifying the town, by means of 1,000 hand-bills, of the revisitation, after many years absence, of 'Mormonite' Elders from Utah.

The next morning we had another 1,000 bills printed, and spent most of the day in spreading the news of our arrival and our proposed meeting at the Working-man's Institute. Brothers Bench and Lund stood by us and assisted us faithfully, and at night we had an excellent meeting of two hour's duration, well attended, and the addresses listened to with profound interest. From this meeting, upon which had been expended, for rent and printing, the sum of twenty shillings, we realized eight shillings and sixpence in voluntary contributions. Nothing occurred to mar our peace, and the Lord blessed us in speaking with the outpourings of His Spirit. One young man, at the close, tried to get up a discussion at the door as we passed out, but nobody paid any attention to him, and he soon left off and went home discomfited. He was evidently half intoxicated. He said there was a spirit within him (hic!) which had told him in the morning that some (hic!) men were coming there that night to preach (hic!) false doctrines. From the odor of alcohol which pervaded the surrounding atmosphere while he was speaking, we were enabled to realize the partial truth of his remark, and to judge pretty accurately as to the nature and quality of the spirit to which he had reference. We told him the spirit which said that to him was the spirit of the devil, and the sooner he got rid of it the better, a proposition which seemed to take him somewhat by surprise, and over which he became suddenly thoughtful and finally went quietly away.

Next morning our party again divided, Elders Lund and Bench remaining in Bedford, and Brother West and myself going towards Hatfield. He called at Hitchin on the way, while I went on ahead to see what could be done at the former place. I had several interesting conversations with different parties, but found no opportunities for public preaching, and my companion having rejoined me, we proceeded on towards London, where we were due at the Priesthood meeting on Sunday morning. The weather, for the first time in two weeks, was bright and beautiful, but so fickle that while at one time we would be obliged to doff our overcoats on account of its warmth, within the next ten minutes the hail, rain and wind would compel us to replace them. We tracted as we went, and bore testimony to every wayfarer who gave us the chance, and after a wearisome tramp of four hours duration, found ourselves at High Barnet station, sixteen miles from south-west London, and just sixteen pence in our pockets. Inquiring the cost of two fares from that point to the nearest London station, you can imagine our chagrin (not unmixed with amusement) at being told it was seventeen pence. In vain we raked and scraped for another penny, again and again we recounted our little store, hoping against hope that we could make it just one more penny than it was. It was of no use, sixteen pence it was and sixteen pence it remained, and not even a penny stamp, a postal card or a brass button could we bring forth to make up the deficiency. Then we thought of the beggar to whom we had given a penny that very morning, of the penny-worth of dry crackers which had served us for a breakfast, and were beginning to indulge in a silent soliloquy as to the advisability of feeding vagrants and indulging in the extravagant luxury of penny breakfasts, when the bell rang for passengers to get aboard or get left, and roused our Yankee wits into immediate action. We soon found

that although sadly lacking in copper, we had still an abundance of "brass" on hand, for we had only to present our faces at the ticket-seller's window, announce ourselves as American gentlemen out on a rural ramble, and just out of English money, to be courteously relieved from our embarrassment, and invited to step into the train which was then starting. Our sixteen pence was accepted as payment in full for our fares, and after fervently acknowledging the station master's politeness, we were whirled away towards London, where we arrived as we had left it a few days before, without a penny in our pockets, but as happy and as hungry as we ever were in our lives. On Sunday we held some excellent meetings, three of them in the open-air, and fittingly closed a fortnight's experience which I shall ever remember as one of the most interesting and enjoyable periods of my mission.

In conclusion, let me assure you, Brother Smith, that every promise you made to us when you blessed us before leaving London, has been literally fulfilled. The Lord has been with us from beginning to end. We have lacked for neither food, shelter nor friends. We have been healed and strengthened from time to time, and have had numerous opportunities of declaring the truths of the Gospel and distributing the written word of God. Even the pawning of the watch, which may have somewhat amused you, but which as a means of preserving our credit and reputation was an absolute necessity, only afforded another opportunity for the Lord to bestow an unexpected blessing. We had not asked Him to hire halls for us. We had been satisfied to exercise faith simply in the direction and to the extent of food and shelter (Brother West having previously set apart a portion of his private means for hall-hiring purposes) but the Lord has been better to us than we deserved or even expected, and has more than administered to our personal wants while moving about among strangers and enemies. As an instance of this, I need only tell you that the circumstance of the watch having come to the knowledge of the sisters of the relief society of the Whitechapel Branch, they have voluntarily undertaken among themselves to raise the money and redeem the pledge. I am aware that this letter, like its predecessor, is excessively long, but I desire to let you know, in accordance with your request, exactly what our experience has been while on the journey which it was agreeable to your counsel we should undertake. With much love and respect, in which Brother West and the brethren join, I am as ever

Your Brother and Friend,

ORSON F. WHITNEY.

ABSTRACT OF CORRESPONDENCE.

NEWS FROM SOUTH-EASTERN UTAH—PRICES—NEW ROAD.

Elder Franklin W. Young writing from Loa, Piute County, Utah, April 1, 1883, to Geo. C. Lambert, says:

"I like very much the spirit of your letter—your willingness to labor where and when you are advised, to do good—and what you say about the sufferings of the poor Saints and other poor people in England, helps me to appreciate better the many blessings the Lord is bestowing upon me, and I have read your letter several times over to my children and other young folks, to help them to know how things are in other parts of this beautiful world of ours, that to many is but a world of sorrow and woe.

"When you saw me last, I was engaged in the purchase of a little stock of merchandise to set up a little store. My brother John R. is a partner with me, my wife Maria and I being the clerks, etc. We have sold over \$2,000 worth of goods since we opened out our stock. It is not a large "biz," but it takes lots of time and pays a little, and I hope will grow both in extent and in profits. Many poor people here complain of hard times, but let me say, I don't think it very hard times when a man can get one dollar for a day's labor and have his board given him, and then with that dollar can buy calico for